and progress, of democracy and democratic education have passed from the west to the east with revolutionary and far-reaching consequences, It is, moreover, to European man that the world owes the incomparable gifts of modern science. It is hardly excessive to say that the material fabric of modern civilised life is the result of the intellectual daring and tenacity of the European peoples."

It is absurd to contest the essential truth of this passage. But one modification is necessary. The term "Europe" is an arbitrary one. To the ancient world, the differentiation would have been meaningless excepting as a mythological exercise. Hellenic culture flourished nearly as much on the shores of Asia—and, at a later date, of Africa—as it did in Greece proper. Lasting contributions to the Roman heritage, whether in literature or in law or in religion, were made by persons living on the southern and eastern seaboards of the Mediterranean. It is hence invidious and inaccurate to place too rigid an interpretation on the terms "Europe" and "European Culture". That civilisation to which Mr. Fisher refers had its birth in the Eastern Mediterranean —not in the irregular peninsula and archipelago which we now term "Greece": it subsequently moved westward: and finally, after the Renaissance, it moved northward and became Oceanic.

The centre of gravity of the Jewish people moved with it: starting in the East, moving gradually to Greece,

Italy, France and Spain, finally to northern Europe and the Atlantic seaboard. Each stage of Western culture has aifected them profoundly: they, on their side, have (so far as they have been allowed) exercised a considerable influence upon it, at every stage and in every land. There is in this nothing to boast or to parade. Contemporary events have, however, shewn that, even in the